

## THE SACRIFICE OF THE NEW COVENANT.

Its Purposes and Relation to the Remission of Sins.

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"By the will of God we are sanctified *through* the offering of the body of Jesus Christ once for all." Heb. 10:10.

Under the law of Moses which "was a shadow of good things to come," sacrifices and offerings were made from year to year, continuously, for the remission of sins. But in the antetype, there was a material and important change, different from the law of Moses. The sacrifice in the antetype did not admit of being offered more than once. Hence, "after this man, (Christ,) had made one sacrifice for sins forever, he sat down on the right hand of God." Heb. 10:12.

And as in verse 10, "We are sanctified *through* this offering once for all;" not by, but *through* it. If so, that we are in this wise sanctified,—having our sins remitted through the one offering, then, it may be asked, was that sacrifice an atonement for our sins, to placate or appease the wrath of God, as is claimed by some; or was it to reconcile man to God through faith and obedience, by showing him more clearly "the way, the truth, and the life." John 14:6.

It is evident that the great sacrifice was made to reconcile man to God by showing him the way. "God was in Christ, reconciling the world unto himself." II Cor. 5:18, 19.

Man's sins are not pardoned by any atonement, neither was the offering of the body of Christ to placate wrath in God, but to save man, through the means of grace comprehended in the Gospel which is "The power of God unto salvation to all that *believe*." Rom. 1:16.

There was no wrath to placate, if God so loved the world, that he gave his only begotten Son, that whoever believed on him should not perish, etc."

In no passage of the New Testament Scripture do I find the word *atonement* used, according to the best translators. The word is found in the Old Testament Scriptures in a number of places, but even there the word was not applicable in the sense it is now used by modern theologians. "It was not possible that the blood of animals should take away sins." Heb. 10:4.

While that law was only a 'shadow of that which was to come,' the word was used more in the sense of reconciliation, and has no place in the New Testament. "And being now reconciled, we shall be saved by His life." Rom. 5:10.

This life we may have, if "Christ be formed in us," Gal. 4:19, which is

formed through the re-generation. Hence we are not saved or cleansed from sin by an atonement, though the sacrifice of God's dear Son, was the greatest possible proof of God's love toward man, as well as his power and purpose to save man, through Jesus Christ in "whom we have redemption through his blood, even the forgiveness of sins." "Having been translated from the powers of darkness into the kingdom of God's dear Son." Col. 1:13, 14.

But we are not, and were not saved or pardoned by the offering of the "body of Christ," but by being "born anew." (R. V.) "And if any man be in Christ Jesus he is a new creature." II Cor. 5:17.

On the day of Pentecost the unconverted were yet in their sins, and Peter preached repentance and baptism for the remission of sins. The same condition remains to-day with all who have not the "Spirit of Christ." They can be saved only *through* faith and obedience to the law of the Spirit of life in Christ Jesus," which Paul said made him free from the law of sin and death." Rom. 8:2.

Christ came to save sinners, but not by atonement; for he said, "Except a man be born of water and the Spirit he can not enter into the kingdom of God." He *can not*. Then there is no power to save him without complying with the conditions of salvation. He must be transformed and have the new life in him, "made after the image of him that created him." Church membership will not save him; nothing short of the "new creature in Christ Jesus." Do we know this? "The Spirit beareth witness with our spirit that we are the children of God." Rom. 8:16.

## THE GOSPEL OF GENERATION.

Matthew 1:1; Luke 1:35.

C. H. BALSBAUGH.

To Dr. Reichard:—Beloved: "I know the forwardness of your mind: your zeal hath provoked very many." II Cor. 9:2.

The intelligent philanthropist turns his attention and sympathies especially to the germs whence spring the issues of being for two worlds. The Gospel of regeneration has been an unwelcome message to the majority through all the Christian centuries. But the Gospel of generation is of all others the most distasteful to the carnal mind. The church has almost universally rejected it. And yet the very first syllable of the divine incarnation, and the keynote of all that follows, is that God begins His work of redemption, not after children are weaned and given into the consciousness of right and wrong, but in the very genesis of life.

"Did not he make one? Yet had he

the residue of the Spirit. *And wherefore one?* THAT HE MIGHT SEEK A GODLY SEED." Mal. 2:15. With him was the residue of the Spirit. God had resources to fill the world with billions of human beings, all made in the same way as the "one" man and the "one" woman. But this was not his purpose. He "made man in his own image, after his own likeness," and then assigned to him the exalted divine office of perpetuating this image. But the devil has spoiled it all, and put the hideous blight of hell on the beauty of holiness and turned the high and glorious function of human propagation into a cess-pool of uncleanness.

Begin at the beginning is the Gospel of the incarnation. In nothing does the church need more thorough awakening than in the neglect of the young. Because of your devotion in this direction do I address you in this public way, so that I may not only encourage you, but earnestly call the attention of others to a pressing and most urgent want.

Your branch of the church is in advance of ours as regards measures for the Christian culture of the young. But you equally fail in the consideration due to children. The capacity of the child-soul for spiritual culture is altogether an unsolved problem among us. The Kindergarten movement has made wonderful discoveries in this direction. The principle and philosophy are both found in the Bible. Hannah and Samuel, and Hagar and Ishmael are typical cases. Millions of souls have their doom sealed for time and eternity by the force of ante-natal tendencies. The son of Zacharias and Elizabeth must "leap in the womb for joy." Nothing would God guard more sacredly than the embryonic life. That is the plastic condition to receive the stamp of the endless future. O, the unutterable dignity, and responsibility of parentage.

My mission has for years been among the children. It is the greatest, grandest, most glorious work on earth. "Let the children first be filled." Mark 7:27. "Suffer the little children to come unto me." Mark 10:14. To mould and develop the child-soul in the element and environment of the Christ-life is the first and most sublime mission of the family and the church. We need wise, gentle, sturdy reformers in this capacity.

I call your special attention to two books by Edward Payson Hammond, the children's Evangelist. I doubt whether there is a man now living who understands children better, or has done more for them, than he. He is the embodiment of sympathy and tenderness. One